

Religious Intelligencer.

"THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST."—Peter.

VOL. XXXIII.—No. 15.

SAINT JOHN, N. B., WEDNESDAY, APRIL 14, 1886.

WHOLE No. 1678.

SPECIAL OFFER.

To every new subscriber, paying One Dollar the "Intelligencer" will be sent till January 1st, 1887.

This offer is made only because we believe that the paper, once introduced, will be continued by a large proportion of those becoming acquainted with it.

Will you help us, brethren of the ministry and all friends of the paper, by making known the above offer and soliciting new subscribers?

STARVING.—It has been stated (the Presbyterian says) that the people of Labrador between Esquimaux Point and Blanc Sablon are starving, and keep themselves alive only by eating the flesh of 500 dogs which have been killed. A ship sent from Newfoundland in November, with a load of provisions, was lost in a great storm. It is believed that 100 to 150 people will die this spring from starvation.

FRIDAY.—Of Fridays in 1886 it is said, the year came in on Friday, and will go out on Friday and will have fifty-three Fridays. There are four months in the year that have five Fridays each; changes of the moon occur five times on a Friday, and the longest and the shortest day of the year each falls on a Friday. Reference to the almanac will satisfy as to the correctness or otherwise of these statements.

DENMARK.—The people of Denmark are determined upon securing responsible government, while King Christian and his ministry have fully resolved not to yield to their demands; meantime, the 'Folkthing' or Commons, positively refuses to grant the supplies necessary to carry on the public service of the country, and King Christian is obliged to resort to most extraordinary means for raising money. The present strain cannot be of long duration. The King and his ministry must yield to the fair demands of the people, or be prepared to settle the differences with the sword.—*The Critic.*

FASTING.—This story will, perhaps meet some cases in the "Lenten Season."

A few years ago a hungry couple sat down at a well-spread supper table of a sound steamer, upon which one of the dishes contained a trout of moderate size. A serious-looking individual drew the dish towards him, saying, apologetically, "this is a fast day with me." His next neighbor, an Irish gentleman, immediately inserted his fork into the fish and transferred it to his own plate, remarking, "Sir, do you suppose nobody has a soul to saved but yourself?"

A LOST CANE FOUND.—The *St. Albans (Vt.) Messenger* tells this story: Mr. S. S. Gould, son, of Seneca Falls, while making the trip down the Lachine Rapids, in the St. Lawrence River, seven years ago, dropped his cane overboard. His name and address were engraved on the cane. A few days ago Mr. Gould received a letter from Samuel Yeo, who lives on the coast of Nova Scotia. He informed Gould that he had found a cane floating in the ocean, five miles from shore, bearing his name and address. Gould requested him to send the cane to him by express, and on Monday he received the property he lost in the St. Lawrence River in 1879.

THE EUFRATES.—In justice to "that great river Euphrates," and lest it should encourage somebody to interpret prophecy as it ought not to be interpreted, we hasten to publish the following which is the other side of the story about the Euphrates given last week. Dr. Ward, the editor in chief of the *Independent* says:

The present writer last year rode up the banks of the Euphrates a thousand miles, two hundred miles of it south of Babylon, and for ought he could see that swift and mighty stream, "the great River Euphrates," was likely to run as long as the Mississippi. It was very true that the banks came in sometimes, but that does not hurt the river at all, though it does make the water as muddy as that of the Missouri. We can imagine the astonishment of the Mudir of Hillah, or Diwanieh, or Semawa, or Suk-e-Sheyuk, or Busora, or Mohammera, on being told that the sixth angel had poured out his vial on

the Euphrates and its waters had literally dried up. However that story may help our Second Advent brethren here we should not advise a missionary to repeat it in Mesopotamia as an argument for the present fulfilment of the prophecy of the Revelation.

No WONDER.—"I've been in India for many a year, and I never saw a native Christian the whole time." So spake a colonel on board a steamer going to Bombay. Some days afterward the same colonel was telling of his hunting experiences, and said that thirty tigers had fallen to his rifle. "Did I understand you to say thirty, colonel?" asked a missionary at the table. "Yes, sir, thirty," replied the officer. "Because," pursued the missionary explanatorily, "I thought perhaps you meant three." "No, sir, thirty," this time with emphasis. "Well, now, that's strange," said the missionary; "I've been in India twenty-five years, and I never saw a wild live tiger all the while." "Very likely not, sir," said the colonel; "but that's because you didn't know where to look for them." "Perhaps it was so," admitted the missionary, after a moment or two of apparent reflection; "but may not that be the reason you never saw a native convert, as you affirmed the other evening at this table?"

Our Contributors.

SEEKING GOD WHEN YOUNG.

There is no time when we can so easily seek God as when young. The promise is, "Those that seek me early shall find me." Seeking God denotes, first, a consciousness of our need of Him. This consciousness is produced by the word of God accompanied by the Holy Spirit's influence upon the heart, convicting us of sin and convincing us of our need of Jesus.

Then we seek God by earnest and fervent prayer. "In the day thou seekest me with all thine heart I will be found of thee." The prayer of the Publican, "God be merciful to me a sinner," is always appropriate for him who seeks forgiveness. "It shall be given you;" "Ye shall find;" "It shall be opened unto you," are the promises of Jesus to all who ask, seek and knock. Blessed promises.

Then we must come to Him in the way of His appointment. In answer to Thomas (John xiv. 6) Jesus says: "I am the way, the truth, and the life; no man cometh unto the Father but by me." It is the way of faith, "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."

We are also to notice that the best time for seeking God is when we are young. It is then that the heart is tender and more susceptible of the truth. He that continues in sin renders more difficult and more improbable his coming. "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say I have no pleasure in them."

It is the best time when we consider the advantages or blessings given to those that seek Him. "The hand of our God is upon all them for good that seek Him." (Ezra vii. 22.) His hand of pardoning mercy, of delivering power, of heavenly guidance, of sustaining grace is extended to all that seek Him. Surely we enjoy these blessings sooner and longer by early seeking the Lord.

Again, it is the best time when we consider that the truth of God makes less impression upon these of advanced years, who, not having sought the Lord, become hardened in sin. It is the testimony of all such that, that which affected them deeply, when young, does but faintly impress them now; and it is evident that the Scriptures declare it to be true.

Again, it is the best time in view of the danger of God withdrawing His Spirit. "My Spirit shall not always strive with man." (Gen. vi. 3.) Without the help of the Spirit we will not, cannot come. Human nature does not afford us desires. They must come from God. Man cannot desire for himself an escape. "Salvation is of the Lord."

Again, we are in constant danger of death; and if we seek God we must do so while in this life, for it is said, (Eccles. ix. 10), "There is no work, nor device, nor knowledge, nor wis-

dom, in the grave whither thou goest." And when we consider the words of Jesus, "Be ye also ready, for in such an hour as ye think not the Son of Man cometh," we hesitate not to say, that on coming to know ourselves to be sinners, and Christ as the Saviour of such, we should immediately seek Him.

"Seek ye the Lord while He may be found, call ye upon Him while He is near; let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord; and he will have mercy upon him; and to our God, for He will abundantly pardon."

Again, it is a fact, we believe, that they who yield to the Spirit of God, when young, become the brighter and stronger Christians; yield a greater influence for good upon those around them, and accomplish more for the glory of God than those who enter His service at a later day. While the evil habits and sinful practices of an unregenerated and unchristian life strongly antagonize our desire to do God's will. This contending and opposing force is unknown to him who seeks God when young.

In conclusion it may be said that the universal testimony of God's people is to the effect that the earlier we seek God the easier it can be done, and the better it is for us. Many who have neglected this all-important matter until well on in years have lamented their hardness of heart, and with deep sorrow have regretted the folly of their course. Said an aged and dying Christian, "I did not become interested in religion till I was forty-five; and I have often to tell God I have nothing to bring Him but the dregs of old age," and bursting into tears, he added, "And there is nothing which causes me so much distress as to think of those forty-five years of life devoted to sin and the world." J. W. CLARK.

DEBTORS.

Nothing is more certain than that a religious life will be molded by the ideal one has of it, and the principle which he makes to underlie it at the start. The ordinary conception is, that duties will be disclosed as maturity advances; that obligations will multiply with the mere flow of years; whereas the fact is, each Christian enters the new life immediately and overwhelmingly in debt. The stroke of the die which stamps a coin in the mint fits it for circulation and renders it instantaneously money. Just so the force of sovereign grace, which seals a soul with the image of Christ, consecrates it instantly for all time and eternity to His work. Thus the Gospel sets the Christian on the search, not how much he may claim in the wrestle of existence, but how much he may give; not how much the world owes him, but how infinitely much he owes the world for which Christ died.

Doing good to everybody we can reach, with all our body, soul and spirit, with the help of God, and for the glory of God is what we are here on earth for. Every moment the beginning of this work is put off, just so much lost time there is to be redeemed. The Gospel falls from heaven like a winged benediction upon the soul. It renews our powers; it exalts our capabilities; it permeates our dispositions; it refines our emotions; it ennobles our aims. And then it just binds us over, once and forever, to entire service of God.

By the great law of love, every man who has what other men need, becomes the debtor of these men. When the Apostle starts us with his tremendous proclamation of purpose, the grandest human lips can utter, "I am debtor to the whole world;" whose burden of suggestion swells the words, a thought full of self-denial, full of toil, full of faith and effort and prayer, of suffering and of stripes, full of patience, life-long, death-ending,—it was based on the fact that he had that which the world needed; and was debtor under that divine law which makes men owe themselves to their fellow-men. It was a Christian man's recognition of that great law, running all through the system of social life, that every one who is superior is held and owned by those that are relatively inferior. Does the mother own the child? No more than the child owns the mother. By as much as the father and mother are superior to their child in experience, they owe themselves to that child's inexperience. By as much as they are

wiser than the child, they become to it a debt. Love in all its deviations teaches us to give ourselves to those that need us.

What a sublime illustration is found in Christ himself, who, though he was rich, yet for our sakes became poor, that we through his poverty might be rich. And in what various ways, in his intercourse with his disciples and with men, did he exhibit what was the office of superior wisdom, superior goodness and authority! His life emphasized the great truth, that every man that is wiser and better and stronger than those about him is their debtor; that he owes himself downward and outward to those who need him.

That professed disciple who is always searching painfully and asking at random for a chance to do something, and yet never satisfies himself that he has discovered the field for which he has a talent, has no true feeling within him of what he owes to his fellows, no divine sense of pressure. He is only working on a shameful principle of spiritual repudiation, under the plausible plea that he cannot find his creditors.

It is related that a pastor once stood unrecognized upon the walls of a fine church edifice, just springing up, and was asked by a stranger, passing, "When will this building be completed?" He early gave the time. "Will the congregation be in debt?" continued the stranger. "Oh, yes, awfully," answered the thoughtful man. "Sometimes it frightens me to think of it!" Then came the question, "Why did you begin when you had not the money?" Then the minister of God answered, "Oh, we have money enough; we shall have no such debt as that; but think, think how much a church like this is going to owe to the community and the world! How they will look to us for man's love and God's grace?"

"How much owest thou my Lord?" Not money alone—but love, zeal, effort. A true sense of piety is a sense of debtorship to souls. A true disciple will say with the sainted Brainerd—"Anything, anything for thee, O God! Let me and mine be nothing, only that thy kingdom may come!"

C. F. PENNEY.

FRANCE AND THE GOSPEL.

Entire religious liberty has been but a name in France until these days of the New Republic. It is true the decrees of the First Republic of Bonaparte, and the governments of Louis XVIII and Louis Philippe accorded liberty of worship, and established stipends for the Catholic priesthood, the Jewish rabbis, and the pastors of the National Reformed church; but liberty of evangelization was repressed. When thirty years ago it was desired to build an American church in the Rue de Berri, opposition was made by ultramontane emissaries from America, and from the same pernicious class in France, who plunged the country into its disastrous war with Germany, and has steadily opposed every measure for advancing the best interests of the country, civil, religious, and educational. But the day of freedom has come, and the gospel is preached with the same liberty in France as here. But our evangelical brethren in France are a little band, numbering scarcely 750,000 in a population of 36,000,000. France is open to the gospel. There is a readiness to hear. The bonds of the old church are weakened, and the mortal necessities of the human heart express the unsatisfying poverty of infidelity. Multitudes come, and will come, to hear the truth, and are blessed by it, through the labors of De Presence, Theodore Monod, Bertrand, Reveillaud, Fournau, and others in the work of general gospel teaching throughout the country. The McAll Mission, and the regular and extraordinary labors of the Reformed pastors generally, abundantly demonstrate this.

The work of the McAll Mission is familiar to our readers. It gathers and unites many influences for good from all classes of Christian laborers and gives. It has eighty-two stations, fifty of which are in Paris. Connected with many of the stations are Sunday-schools, and besides, special meetings for children are steadily held. It is estimated that a million hearers listen to the gospel message at the various stations, while 4,000 services for children were attended by 200,000 children.

The union of Free Evangelical churches of France is doing an earnest missionary work. Their churches have been blessed with precious revivals, in which great numbers have been led to confess Christ. This society testifies to the important principle of voluntary church support, and in leading the way to the separation of church and State. This last will doubtless be speedily realized.

The Mission Interieur is that agency in which M. Reveillaud became prominent. It performs an immense pioneer work, sending out its Christian evangelists and advocates in every direction, occupying public halls, theatres, etc. Many prominent laymen have devoted their best energies to this work, which is intended to prepare the way for the permanent work of the Central Society.

The most important, because organically connected with the Reformed churches, is the Central Society of Evangelization of the Reformed church. Its object is specifically to strengthen and build up the church, to gather and train those who have been brought to a knowledge of the truth by any or all other agencies, to revive wherever they can and reorganize old and feeble churches, to organize new parishes and build churches, and in every way to advance the interests of the Reformed churches as such.

Beginning with three missionaries, they now employ over one hundred and fifty, and occupy three hundred and forty-six missionary stations. Within the last twelve years they have planted eighty new churches. The laborers are most devoted men, the work is pushed in all directions, careful examination is made that all accessible points may be occupied, and God is blessing their labors. But they are hampered by their limited means.

In view of their present opportunities, and the vast work before them, our French brethren have delegated Prof. L. J. Bertrand, who has long been ably and successfully engaged in the work of the Mission Interieur and of the Central Society, to visit churches in the United States and tell the story of their work, their hopes, their joyful faith and their great needs.—N. Y. Observer.

WHY SHALL WE GIVE?

For foreign missions, I mean. Shall it be because of our good Brother Phillips's tender and touching plea for his "beloved India?" Shall it be from personal interest in some of the noble workers in that "far off land?" Shall it be because we are convinced that the heathen will be better off with the "light of the Gospel" than they are without it? To all these questions we hear a unanimous "yes." And we would not say "no," but we would add, and most emphatically, "not chiefly."

Sentiment is good, and needs to be interested, but it should be based upon principle. One great difficulty with us, as a people, is, we have depended upon the occasional arousing from those who have the principle, to make us willing to give for this cause. We, in the interim, have been discussing the questions,— "Is it wise?" "Will it pay?" and our portion of the Indian field has been allowed to lie untilled. Now, if there was no word from our Lord upon this subject, then we might with propriety continue this discussion indefinitely, and give good reasons for following our present course in the future. But he has spoken, and with great positiveness. And his words admit of no discussion, they are to be executed, unquestioned. They are the words of a Commander to his sworn followers. By our personal allegiance to him we are bound to obey. This is the chief reason, and an all-sufficient one it is, why we are to "go and make disciples of all the nations." And we are his disciples, only as we do whatsoever he commands us. Our own salvation, as well as that of the perishing in India, depends upon our obedience to this order from headquarters.

"Ours not to make reply,
Ours not to reason why,
Ours but to do and die."

if need be; do by all means. Though we had never listened to any missionary, and had no knowledge of the real condition of the heathen, our Commander has all knowledge, and our loyalty to him compels us to preach the Gospel to "every creature." The ringing words composing our marching orders have in them the prophecy of victory. In that victory, only those will share who have engaged in the conflict; the disloyal ones, the skulkers, and shirks, will not be there. Upon them shall be "everlasting shame and contempt," because they came not up "to the help of the Lord against the mighty." But "the ransomed of the Lord shall return, and come to Zion, with songs, and everlasting

joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away," and shall learn what their Lord meant when he said,— "Verily I say unto you, that ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Let sentiment and sympathy have their legitimate places, but put personal allegiance to the Lord Jesus Christ high over all, and let his word be the law of our thoughts, plans, and deeds.—Rev. C. A. Hilton, in *Star*.

Among Our Exchanges.

"DEADLY SUPERSTITION."

The deadly superstition of leaving religion and its profession to elderly people is rapidly dying out. Children of ten, twelve and fifteen years of age publicly avow their faith in Christ and are admitted to the Lord's Table. We are most hopeful that this movement among the young will spread over the whole church.—*Presbyterian.*

THEY GET OVER IT.

As Christian men grow older and wiser, they are less disposed to wrangle over minor differences. Not that they hold their views less firmly, or that they are more tolerant of error, but that they are more considerate of other people's opinions. Rev. Dr. Lorimer, of Chicago, recently said: "When I was a young man I was disposed to fight everything and everybody, but I have gotten over that long ago."—*The Evangelist.*

WOULDN'T STAY.

We know a minister who would not stay in a church where there was the slightest opposition to him; and as a result his pastorates were many and brief. We do not believe there are many successful pastors to-day who do not have to encounter some opposition to them and their methods, of which they are well aware. It is impossible for one man to please each individual in a large congregation, particularly if he is faithful and devoted to his work.—*The Advance.*

WHY NOT?

Dr. Wm. Taylor, of New York, is not a Baptist, but he attended a communion service at the Metropolitan Tabernacle, London, and Mr. Spurgeon invited him to offer the prayer for the consecration of the wine. Why not? Dr. Taylor is a Christian, a minister of the Gospel, and on the way to heaven. Why should not men who expect to commune together through all eternity commune together occasionally on the way to that blessed fruition? Why should theological differences separate at the table of the Lord people who are one in heart and one in hope?—*Western Advocate.*

"THE TONGUE GUARD."

In a town near Hartford a number of young ladies have organized a novel club, which they call "The Tongue Guard." Each member pledges herself to pay a penny into its treasury every time she says anything against another person. She provides at home a box for the pennies, and at the end of three months sends the box to headquarters, where the money is used for charitable purposes. If every one would follow the example of the Tongue Guard a great many poor children would be comfortably clothed for the winter. It will be rather interesting to know how this club will succeed and the length of time it will last.—*Hartford Times.*

EASILY HURT.

Some people are always getting hurt at whatever does not go to suit their whims or notions of things. They will then aim to hurt some one else, and so even up matters. But the result is that such persons invariably hurt themselves more than they injure others. A brother said to the writer recently that years ago he got hurt at the way he was treated by a certain church. He quit going to the church, and would do nothing for its support. He has since repented his course, and now says, "I hurt myself more than I hurt anybody else. I am determined not to get hurt at such things any more." What a wise conclusion! The best way and only safe way is to do right, however others may do.—*Telescope.*

CHRISTIAN DEVOTION.

Some harsh things have been said about native preachers at our foreign mission stations. Some of them are determined to show that they are not Christians for secular reasons. A Chinese Evangelist being urged to accept a salary, gave the following cogent reasons for refusing: "1. I have got sufficient money to keep my family in comfort if we are careful. 2. When I go down to preach in the native town I sometimes hear such remarks as these—'How much does he get from the foreigner?' And I see they listen with respect when I tell them that I preach this doctrine because I believe it, and the foreigner does not give me a penny. 3. I see in my book that Paul preached, 'working with his own hands'; and, if the pastor has no objections, I wish to do likewise."—*Baptist Weekly.*